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Brief History
OF
TRANSUBSTANTIATION.

SHEWING

The Time when, and the Occasion how it first begun; the Growth, Encrease, and present state of it; the Grounds and Reasons, Absurdities and Follies of it.

WRITTEN

For satisfaction of those that are, and shall be called to Subscribe the DECLARATION in the late ACT AGAINST

Popish Recusants,

For Quieting the MINDS of HIS MAJESTIES good Subjects.

By *R. A.* Pastor of the Church at *Henfield* in *Sussex.*

LONDON,

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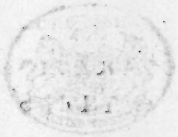

To the Honourable Sir *John Pelham*, Sir *Nicholas Pelham*, Sir *Cecil Biſhop*, Sir *John Fagg*, Sir *John Covert*, Sir *John Stapley*, Knights Baronets; *Henry Goring* the Elder, Mr. *Garroway Edward Blaker* and *Henry Goring* the younger, Eſquires; with the reſt of the Honourable Members of Parliament ſerving for the County of *Suſſex*.

Honourable Patriots,

TO avoid the Penalties of your late Act, many received the Sacrament of the Lords Supper, that never did before, and peradventure never will again: I judge ſo, becauſe I

have heard of ſome murmuring at the Subſcription therein required. Whereupon I adventured to publiſh this ſhort Account of TRANSUBSTANTIATION, for their better ſatisfaction. We ſee the Nation divided about Matters of Religion; and we know the danger of a Kingdom divided againſt it ſelf, except ſpeedy remedy be applied. *Toleration* is a pretty *Anodyne*, that may eaſe our Diſtempers for a time, but will never make a perfect Cure. And *Phyſitians* obſerve, *That violent Medicines never did good upon ſtubborn Humours.* For remedy of ſuch Evils as now we are endangered with, divers eminent perſons have given their advices.

Firſt, Some famous Princes, Peers, and Prelates of our own Nation,

Secondly, A famous Parliament, in a Meſſage to their King, tell him, *That the onely way to ſuppreſs Hereſie and Schiſm, is to follow the example of the Primitive Church*, &c. *There is* (ſay they) *a Root to be tilled; and if that be done, we may hope to enjoy the ſweet fruits of a firm and laſting*

Peace. But if this be neglected (make what Laws you will) Hereſie and Schiſm will encreaſe, and Diviſions grow daily wider and wider.

Thirdly, The famous Council of *Chalcedon* called by *Martianus* the Emperour againſt *Eutyches*, hath taught us to remove one main hinderance of peace out of the way.

If the great Affairs of the Kingdom will permit, You may do ſomething for the Church of *England*, that will not only ſtop the mouths of *Evil Speakers*, but alſo allure all *Conſcientious Diſſenters* to return home again to their Mother, whom they forſook, before they knew her. The great God, and diſpoſer of all things, ſend his bleſſing upon all Your Conſultations, that they may be to His Glory, the Honour of our Gracious Sovereign, and the Peace and Welfare of our Countrey.

Your HONOURS

October 1673.

Humble Servant,

Rich: Allen.

THE

Declaration.

I A. B. do Declare, That I do believe that there is not any Transubstantiation in the Sacrament of the Lords Supper, or in the Elements of Bread and Wine at or after the Consecration thereof, by any person whatsoever.

A Brief History OF TRANSUBSTANTIATION.

PREFACE.

THere are and have been many erronious Opinions concerning the Sacrament of the Lords Supper; Three ſpecially at this day trouble the Church, *ſcil. Tranſubſtantiation*; *Conſubſtantiation*; and *bare Signe or Figure.*

I.

Bare Signe or Figure alloweth no more in this Holy Sacrament, but only Bread and Wine; denying all other preſence of Chriſt, but only in figure and ſignification.

II.

Conſubſtantiation holdeth, That the Bread and Wine, and the Body and Blood of Chriſt, are joyntly, and both together preſent: So that we receive in this Holy Sacrament, not only Bread and Wine; but alſo in, with, or under the Bread and Wine, we receive, eat and drink the very Body and Blood of Chriſt really and ſubſtantially.

III.

Tranſubſtantiation is the Doctrine of the Church of *Rome*, and teacheth, That in this Holy Sacrament of the Lords Supper, after the words of Conſecration, and by virtue of the ſame, the Bread and Wine are turned into the very Body and Blood of Chriſt; nothing remaining of thoſe Elements, but only outward accidents to ſerve the ſenſes. The two laſt have been the occaſion of many Superſtitions, the firſt of much profaneſs. All Three rejected by the Church of *England*.

CHAP.

CHAP. I.

The Original and firſt Occaſion of Tranſubſtantiation.

Tranſubſtantiation is a barbarous word, never heard of in the Church till above 1000 years after Chriſt. The firſt that imagined a Carnal eating were the *Capernaites*, who (*John 6.*) miſtook our Saviours words, for a Carnal eating his Fleſh with their teeth. This groſs conceit vaniſhed with the Authors; of whom St. *Auguſtine* ſpeaks nothing, but makes mention of others, who abuſed, ſlighted, or deſpiſed this Holy Sacrament. Whereupon the old Writers and Fathers of the Church (to preſerve the dignity of this Ordinance, and to ſtir up the more Piety and Reverence in the minds of men to ſo holy a Myſtery) uſed many Rhetorical expreſſions and flouriſhes of Exornation, as giving the names of the things ſignified, to the ſigns ſignifying, *&c.* which in after-times gave occaſion to many miſtakes, and came thus to paſs.

Gallienus the Emperour, a luxurious Prince, given wholly to pleaſure and carnal delights, through his ſloth and negligence, gave way to the *Goths*, and other barbarous Nations, to invade and break into the Empire; who for many years together made ſuch havock and ſpoyl in *France*, *Spain*, *Italy*, and all *Chriſtendom*, that there followed a great decay of Learning, and Learned men. In thoſe dark times,

Profeſſors of Chriſtian Religion, in reading the Fathers, through want of skill to diſcern, miſtook their meanings, and took things as they read them, and commonly one thing for another; their Tropes and Figures, for ſpeeches natural and proper; a change of ſubſtance, for a change of power and operation, which is all the Fathers intended. Thus the ſeeds of *Tranſubſtantiation* were probably ſown, though the blade appeared not in many Ages after.

About the year 870, in the Reign of *Charles* the Bald, a certain Knight called *Fredenardus*, moved the queſtion, *Whether the Body of Chriſt was truly in the Sacrament, or only in Figure?* Whereto divers anſwered diverſly; and ſome more groſs than *Capernaites*, ſaid *there was nothing in the Sacrament, neither ſubſtance nor accident, but only the body and blood of Chriſt; and whatſoever appeared, was the outſide of his body.* The queſtion was put to *Bertram* a Presbyter well-beloved of the King; whoſe anſwer was, That *Secundum creaturarum ſubſtantiam*, &c. *According to their ſubſtance, the creatures of Bread and Wine remained in the Sacrament after Conſecration.* The Popiſh Writers, to excuſe what they cannot deny, ſay, *That* Bertram *at that time did not exactly know how theſe accidents could ſubſiſt without their ſubſtance.*

It was above 300 years after this, that *Berengarius* a Deacon, reading the Fathers, and miſliking ſome expreſſions, as ſavouring too much of the letter, declined as much on the other hand to bare Figure (if *Caranza* abuſe him not:) for others affirm,

firm, That he was of a ſounder judgment, holding a Converſion (*ſuo modo*) as we alſo do. Whatever it was, Pope *Leo* IX. condemned his Opinion in a Council at *Vercelles*, 1049. and ſoon after, *ſcil.* 1057, Pope *Nicholas* II. took him in hand, and in the ſecond Council of *Lateran*, made him Recant, and make this Publick Confeſſion, *That the very body and blood of Chriſt, was truly and ſenſibly broken and bruiſed with the teeth of the faithful.* And this Confeſſion the *Pope* received and allowed for Catholick. But no *Papiſt* at this day will undertake the defence of it; and ſome of their own Doctors utterly diſlike it, becauſe then aged People, who have no teeth, cannot eat effectually.

As yet we hear nothing of *Tranſubſtantiation*; the word was coyned afterwards: for *Lombard*, who lived a good while after this, ſaith, *L.* 4. *Sent. D.* ii. *If any man enquire what manner of converſion is in the Sacrament, he could not reſolve him.* Howſoever, it was never received as an Article of Faith, nor decreed by that name, till the third Council of *Lateran* held under *Innocent* III. 1215, where *Tit. de Fide Cathol.* it is declared, *That the very body and blood of Chriſt is truly contained in the Sacrament of the Altar, the Bread being tranſubſtantiate into the Body, and the Wine into the Blood of Chriſt.* This is the firſt News we hear of *Tranſubſtantiation.*

We ſee now the Antiquity of *Tranſubſtantiation.* It is one of the *Tares* that were *ſowed whil'ſt men ſlept*, and grew up by degrees; but was ſcarce known, never decreed as an Article of Faith, till

above

above 1200 years after Chriſt; and was never received generally to this day. For ſome of their own Writers (one a Cardinal) ſay, *That they receive it chiefly out of reverence to the Church, becauſe ſhe hath ſo decreed*; but otherwiſe in their own judgment rather approve that Opinion, which ſaith, *That the ſubſtance of Bread and Wine remain in the Sacrament.*

CHAP. II.

The full growth and preſent ſtate of Tranſubſtantiation.

WE have ſeen now how *Tranſubſtantiation* was firſt ſowed, and how it grew up by degrees; but came not to its full growth and height, till the Council of *Trent*, called by Pope *Paul* III. and aſſembled in the City of *Trent*, *Decemb.* 13. 1545. In this Council, the Doctrine of *Tranſubſtantiation* being called in queſtion, was with ſome earneſtneſs debated between the *Franciſcan* and *Dominican* Fryers. The *Dominicans* affirmed, *That in the Lords Supper, the Bread and Wine are turned into the very Body and Blood of Chriſt, matter into matter, and form into form; and therefore it was called Tranſubſtantiation.* On the contrary, the *Franciſcans* contended, *That it was called Tranſubſtantiation, not becauſe one ſubſtance was made of the other, as* Dominicans *ſay; but becauſe one ſubſtance*

ſtance ſucceeded in the place of the other, the Bread vaniſhing, and the Body of Chriſt coming in place of it. I purpoſely paſs over the hot diſpute they had about the manner of Being of Chriſt in the Sacrament, and how it differed from the manner of his Being in Heaven; wherein the Learned Fryers were ſo confounded, that they could neither agree themſelves, nor ſatisfie others. The Fathers of the Council being for moſt part Lawyers, underſtood not the ſubtilties of the Divines; and it is a wonder how they ſhould underſtand, *Locatum ſine loco; Quantum ſine quantitate*, &c. *In a place, poſſeſſing no place: A Body, without quantity: Quantity, in condition of a Body or Subſtance: Subſtance without Accidents: and Accidents, not inſiſting but ſubſiſting of themſelves without a Subject.* And ſuch like monſtrous fancies, enough to puzzle all the Wits in the World, as it hath done their own Doctors to this day, that they neither underſtand it themſelves, nor can explain it to others. Such hard ſhifts men are often put to, that forſake the Truth, to maintain Errour. The Fathers conclude to make an expreſſion ſo univerſal, as may be accommodated to the meaning of both Parties. And ſo it is declared, *Con. Trid. S.* 13. *Dec. de Euchar. That after the words of Conſecration, the whole ſubſtance of the Bread is turned into the ſubſtance of the Body of Chriſt*, &c. *And that whole Chriſt, Body and Soul, together with his Godhead, is contained in the Sacrament, and in every part and particle of it.* But this did not pleaſe all the Council neither.

CHAP.

CHAP. III.

The Grounds and Reaſons for Tranſubſtantiation.

THE Grounds and Reaſons for this Opinion, are the Power and Truth of Chriſt. Who being God Almighty, can do whatſoever he will; and will do whatſoever he hath promiſed, becauſe he is Truth it ſelf. But Chriſt hath promiſed to give us his fleſh to eat (*John* 6.) and afterwards inſtituting a Sacrament, did give his Body to his Diſciples, ſaying, *Take, eat, this is my Body.* Some think it impoſſible, but we (*ſay they*) muſt believe it, for his other Miracles that he did: as (*John* 2.) he turned water into wine; and many other Miracles he did, to witneſs his Almighty Power and Godhead; that they which believed him not for his Word, might believe him for his Works ſake.

CHAP.

CHAP. IV.

The Grounds and Reasons Considered.

IT is very true, That Christ can do whatsoever he will, and will do whatsoever he hath promised. The question is, not of his Power, nor of his Truth, but of his Will and Promise; when and where made he any such promise? He promised indeed (*John 6.*) to give his flesh for the life of the World; and so he did upon the Cross once for all. He promised also to give us his flesh to eat; and so he doth to every faithful Receiver in the Sacrament. As he said to his Disciples, *Take, Eat, this is my Body.* Not his Body Natural and Organical; our Saviour never promised to give us that to eat: That was the gross conceit of carnal *Capernaites*: which our Saviour reproves and corrects (*John 6, 62, 63.*): That Body must ascend up into Heaven, there to continue; *the flesh profiteth nothing.* Our Saviours *words are spirit and life*, and will quicken us, if understood spiritually. *Aug.* Leave off then all carnal Thoughts. *Quid paras ventrem*, &c? August. *Why preparest thou belly or teeth? Here is no Belly-chear, but food for the Soul: Believe, and thou hast eaten.*

2. Our Saviour turned Water into Wine; that was a true Miracle, as all his Miracles were. Water

turned into Wine, for colour, taſte, and other qualities, true Wine: but this trick of *Tranſubſtantiation* is a meer juggle, that beguiles all the ſenſes, and would have us believe not only above, but againſt Reaſon; yea, againſt Scriptures, Fathers, and Nature it ſelf.

3. In one part of the Sacrament, there is a plain Trope or Figure (*Luke* 22.) *This Cup is the New Teſtament in my blood*; *Cup* put for *Wine in the Cup*. And why there ſhould be a Figure in one part of the Sacrament, and not in the other; when they give us a reaſon, we ſhall give them an anſwer. But indeed we can never expect any reaſon from them, who reject Scriptures, Fathers, practice of Primitive Times, yea and the Inſtitution of Chriſt himſelf; to ſet up their own monſtrous Fancies, as the Council of *Conſtance* doth, (*Seſſ.* 13.) where it is ſaid, That although Chriſt adminiſtred the Sacrament in both kinds, and Primitive Chriſtians received it in both kinds; yet (*Hoc non obſtante*) notwithſtanding all this, they think fit to take away the Cup from the Laity, to avoid ſome perils and ſcandals; no man knows what, nor themſelves neither.

CHAP.

CHAP. V.

Obſervations concerning the FATHERS.

BEcauſe our Adverſaries make boaſt ſo much of Antiquity, and of all the Fathers on their ſide, (as *Campian* doth) and ſo with great ſwelling words of Vanity deceive the hearts of the ſimple: To all their vain Brags, I oppoſe that one Speech of the Noble King *James*, who ſaid, *That all the Jeſuites in the World ſhall never be able to produce the unanimous conſent of the Fathers againſt us, or for themſelves, in any ſubſtantial point of Faith.* And to *Duræus* his *Nullam refugio antiquitatem*, I oppoſe that of the Learned *Whitaker*: *Si vel unum potes proferre*, &c. Produce but one teſtimony of pure Antiquity for *Tranſubſtantiation*, and we will yield the cauſe.

The ſame famous Prince alſo at a Conference with ſome Learned men, ſhews out of *Vincentius Lirinenſis*, and others, how the Fathers, in flouriſh of Exornation, and in heat of Oppoſition, may overſtrain. And *Jeſuites* themſelves confeſs, *That ſome of the Fathers in heat of oppoſition againſt one Hereſie, have given occaſion to another.* The ſhameful work they have made with the Fathers, as their own Books bear witneſs, is ſufficient to ſtop the mouths of all t hat are not paſt ſhame. There is not

one Father that is not of their own ſpurious brood, in whom they can find any ground for *Tranſubſtantiation*, but onely ſome words and phraſes miſtaken.

CHAP. VI.

Abſurdities that follow this opinion of Tranſubſtantiation.

THE falſhood of *Tranſubſtantiation* appears moſt clearly by the Abſurdities that follow it: As,

Firſt, If this Opinion be true, then Chriſt eat his own Fleſh, and gave to his Diſciples his own dead Body before he was dead.

Secondly, If this Opinion be true, then there were two Chriſts; one giving, another given; one ſitting at Table, another in the hands or mouths of his Diſciples.

Thirdly, If this Opinion be true, then there are many Chriſts: for according to this Doctrine, the Body of Chriſt is in every part and particle of the Sacrament; as the Bread then is divided, Chriſt is multiplied.

Fourthly, If this Opinion be true, then the Apoſtle did not ſpeak true, to call it Bread after Conſecration (1 *Cor.* 10. and 11.)

Fifthly, If this Opinion be true, then the Body of Chriſt is in many places at one time; in a place poſſeſſing no place; whole Chriſt, in a crum of Bread

or

or Wafer: all contrary to the nature of a true Body, that poſſeſſeth as much place as is proportionable to its magnitude.

Sixthly, If this Opinion be true, then the Body of Chriſt may putrifie, breed Worms, be eaten of Mice, go into the Draught, *&c.* moſt unworthy to be ſpoken of him, of whom it is ſaid, *Thou wilt not ſuffer thine Holy One to ſee Corruption.*

CHAP. VII.

The true Doctrine held by the Church of *ENGLAND.*

THE ſame that is taught in the Twenty eighth Article.

Firſt, To them which receive it worthily, the Bread which we break, is the Communion of the Body of Chriſt, *&c.*

Secondly, It is given, taken and eaten in the Lords Supper, only after an heavenly and ſpiritual manner.

Thirdly, The mean whereby the Body of Chriſt is received and eaten in the Lords Supper, is Faith.

1. Againſt *bare Signe and Figure*, we teach, That the Body of Chriſt is given, taken and eaten in the Lords Supper.

2. Againſt *Tranſubſtantiation*, we teach, That the Body of Chriſt is given, taken and eaten only after an heavenly and ſpiritual manner, by the mean of

of Faith. There muſt be ſome great and wonderful change of the Elements, or elſe the common Bread made of Corn, could never become an inſtrument of heavenly grace and life, to feed, quicken and ſtrengthen the Soul to life eternal.

And this change of the Elements cannot be in their ſubſtance.

Firſt, Becauſe that would overthrow the nature of a true Body, as hath been ſaid.

Secondly, It overthrows the nature of a Sacrament.

But the change we acknowledge, is in their uſe, virtue, power, and operation; ſo that whereas before Conſecration, the Elements were only inſtruments to feed and ſtrengthen the Body; after Conſecration, they are holy inſtruments to feed and nouriſh the Soul to life eternal. For if the Woman that had the bloody iſſue (*Matth.* 9.) drew Virtue out of Chriſt to heal her diſeaſe, onely by touching the hem of his garment or cloaths in faith; Why ſhould it ſeem ſtrange, that in receiving thoſe holy Myſteries that Chriſt himſelf hath ordained, we may, and do receive Virtue from him, and are truly made partakers of his precious body and blood by faith? Diſtance of place cannot hinder the work of faith, (*Eph.* 3. 17.) *Chriſt dwells in our hearts by faith.*

When our Saviour ſayes, *This is my Body*, he intends not to ſhew what the Bread is, but what his Body is: Not that the Bread is turned into his Fleſh, but that his Body is Food for our Soul, as Bread is for our Body. It ſhews not any converſion

of

of one ſubſtance into another, but onely the relation that is between them. He which before called his Body Bread, now calls the Bread his Body; that by this change of names, we might underſtand and believe the change that is made by grace; and not ſo much heed the things we ſee, as mind the things we ſee not: *Theod.* We confeſs then, that the Body and Blood of Chriſt is given and received; we agree about the matter, all the queſtion is about the manner. They ſay it is corporally and carnally; we grant really, if by really ye underſtand truly and indeed; but yet that it is ſpiritual, heavenly, and divine. The Truth is preſent with the Signe; the Holy Spirit with the Sacrament, feeding our Souls with the truth of Chriſts Body and Blood: but the inviſible working of that divine Spirit herein is unſearchable; the natural man cannot perceive it, becauſe it is ſpiritual.

To conclude, Let us firmly believe what we cannot conceive; and reſt aſſured in this truth, That we receive in this Holy Sacrament the Body and Blood of Chriſt by Faith, though we cannot conceive it by Senſe and Reaſon.

FINIS.

FINIS.